1607/4970.

AN APPENDIX TO THE OECONOMY OF HUMAN LIFE.

1607/4970.

THE TRUE OECONOMY OF HUMAN LIFE. IN A LETTER To the EARL of *CHESTERFIELD.*

DUBLIN:

Printed by and for JAMES ESDALL, at the Corner of *Copper-Alley*, on *Cork-Hill*; and MATTHEW WILLIAMSON, at the *Golden Ball*, oppoſite *Sycamore-Alley*, in *Dame-Street*, 1751.

BRITISH MUSEUM
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ADVERTISEMENT

TO THE

PUBLIC.

SINCE the first Part of the OECONOMY *of* HUMAN LIFE has been received with general Approbation, it seemed good to the Author of this *Appendix* to publish the Contents of the following Sheets; and tho' he does not pretend to have borrow'd it from a *Bramin*, he will venture to assert, that it contains Sentiments, as noble and sublime, of as great Antiquity, and equally deserving the public Acceptance.

TO THE

EARL

OF

CHESTERFIELD.

My LORD,

THE high Character you ſuſtain in the learned World, and that true Greatneſs which ſhines forth in your Actions, has render'd every one ambitious to obtain your Regard; and that generous Encouragement which you have always given to every Thing which bears the Stamp of Virtue, has render'd your Lordſhip univerſally belov'd by all good Men; and

and as, my Lord, I am one of that numerous Body who venerate your Name, admire your Genius, and pray for your Profperity, I hope your Lordſhip will graciouſly condeſcend to accept *this* as a Token of that ſincere Reſpect I entertain for you; perſuading myſelf your Lordſhip's *good Senſe* will make you look upon *Virtue* as equally valuable, whether dated from *London* or *Peking*.

I am, &c.

THE

THE OECONOMY OF HUMAN LIFE.

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THE

THE INTRODUCTION.

HEAR, ye Immortals, and be attentive to the Voice of your Father.

Lo! he directs his Speech unto you, and his Voice ſpeaketh unto the Sons of Men.

Wiſdom crieth aloud unto you, and with great Kindneſs invites you to her Arms.

Follow therefore her Directions, and delay not; for in obeying her Counſels there is great Reward.

She teacheth the Way to Life, and her Inſtructions will guide thee to the *Paradiſe* of God.

Happy is the Man with whom ſhe reſides; yea, bleſſed is he with whom ſhe maketh her Abode.

For Happineſs and Proſperity ſhall be his Companions here, and Glory and Immortality his Poſſeſſions hereafter.

Embrace then her Offers, oh ye Children of Men, and learn the Way to true Felicity.

In obeying her Dictates thou *Mortal* ſhall gain the Approbation of the Eternal, and be bleſſed for evermore.

His Favours with a liberal Hand ſhall be beſtowed upon thee, and the Light of his Countenance ſhall diſpel the Gloom and Heavineſs of thy Heart; yea, thy Soul ſhall rejoice and be glad, and Mourning and Sorrow ſhall not approach thy Habitation.

For he only is the Fountain of Light, and from him proceedeth the Rays thereof: Day and Night declare his Wiſdom, and the Skies reveal his Glory. He raiſeth the Nations of the Earth, and by him Kings reign,

reign, and Princes decree Juſtice. He hangeth the Ball upon nothing, and ſupporteth the Univerſe by his Power.

The Great and the Noble maintain their Splendor by his Beneficence, the Poor and the Indigent are relieved by him, and his tender Mercies are over all the Works of his Hands.

He calmeth the troubled Waters, and the Storms are obſequious to his Voice. The Billows are ſtill when he ſpeaks, and the Winds ceaſe to roar at his Command. Bleſſed then is the Man who reſteth under the Shadow of his Wings, and is ſecured under his almighty Protection.

Bleſſed is that Man who has the Almighty for his Friend, who is watch'd over by the Care of him who neither ſlumbers nor ſleeps.

Happy ſhall he be called by the Sons of Men, who is intereſted in the Favour of the Omnipotent, at whoſe Call the Winds and Waves obey.

Bow down and adore; bend the Knee and worſhip; ſeek his Favour with Diligence, and he ſhall ſmile upon thee with an Eye of Approbation. Receive his Precepts with Willingneſs, and with Submiſſion obey his Command. Fear him with Reverence, love him with Sincerity, praiſe him with Gratitude, and ſerve him with Purity of Heart. Act by his Directions, be reſignant to his Providencies, and in ſo doing thou ſhalt obtain his Favour. Happy thou ſhalt be in thine own Breaſt, and the Powers of thy Soul ſhall reſt in Quietude. Guided by his Hand, thou ſhall paſs through the Maze of Life with Safety, unallured by its Temptations, and unintoxicated by its Charms.

Each Day ſhall dawn upon thee with renewed Pleaſure, each Hour preſent before thee freſh Scenes of Joy to come; Time ſhall roll round his Circuit without Tardation, Death approach thee unarray'd with his Horrors, and Eternity itſelf ſeem untremendous; while the Bands of Nature give Way with Eaſe, and Life's Gordian Knot is unlooſed without a Groan. Thy Spirit diſlodged from her earthly Manſion, ſhall flutter her Wings for Joy

at

at her Releaſment, and ſoar her Way to the World of Immortals, attended by a Company of Seraphs, who ſhall introduce her to Glory and Beatitude beyond the Skies.

PART I.

Totus Mundus agit Hiſtrionem.

MAN conſidered as an Actor on the Stage of the Univerſe.

The Omniſciency of the DEITY.

Directions for his OEconomy and Behaviour.

SECT. I.

CONSIDER, oh Man, thou Native of the Skies, thy Character in Life, and the End for which thou wert originally designed.

Remember the Dignity of thy Birth, and think on the Greatness of him whom thou calleſt Father; be mindful of thy noble Extraction, and aſpire after thoſe Things, which are worthy of thy Purſuit.

Conſider thou art placed on Earth as a Probationer for Heaven; thou art an Actor in Time, and to be rewarded in Eternity.

According

According to thy Behaviour in this World, will thy Remuneration be in the other; if thou with Fidelity diſchargeth thy Part, thou ſhalt receive both Honour and Felicity; but if thou neglecteth the Admonitions of Wiſdom, and deſpiſeth the Words of her Mouth, then Shame and Sorrow ſhall be thy Companions for ever.

Behold, thou art under the Inſpection of him whoſe Eyes behold all Things; the Night cannot conceal thee from his View, nor the Darkneſs hide thee from his Sight.

The Blaze of Noon, and the Obſcurity of Midnight, are equal to him, to whom all Things are clear; for his Eyes run through the Univerſe, and his Obſervance is extended to the Ends of the Earth.

If thou attempteth to fly from his Preſence, by ſoaring on the Wings of the Morning, and taketh thy Flight to the remoteſt Regions, that Labour ſhall be in vain;

vain; for even in the Place thou dreameſt thyſelf ſecure, even there he ſhall find thee out.

If thou makeſt thy Bed in the Caverns of the Earth, his Eyes ſhall diſcern thy fruitleſs Attempt, and his Glory and Light ſhall break in upon thee, and diſcover thy Retreat.

Since therefore the Judge with whom thou haſt to do, will pay no Reſpect to thy Perſon, on Account of thy Greatneſs, nor deſpiſe thee for thy Poverty; ſince thy Doings ſhall receive from his Hands according to their Demerits, learn to act the Part which is allotted thee with a becoming Dignity, and perform the Character thou ſuſtaineth in Life, ſo as to conciliate his Favour and Approbation.

'Tis not a Crown, a Robe, or a Title, which will recommend thee to his Mercy; nor Exigence and Diſtreſs obſtruct his Favours.

Whether therefore thou appeareſt in the Royalty of a Prince, or ſtruteſt in the

the Garb of the Noble; whether thou ſhineſt in the Pomp of Attire, or weareſt the Habit of the Needy, be ſtudious to perform thy Part with Care, and thou ſhalt go off the Stage of Life in Applauſe.

SECT.

SECT. II.

CONſider, oh Man! thou art formed for an endleſs Duration; thy Soul is immortal, and her Exiſtence is for ever and ever.

Rocks, Stones and Monuments, may decay and fall; but ſhe ſhall flouriſh in immortal Bloom, for her Duration ſhall run coeval with Eternity.

Time itſelf ſhall ſhortly ceaſe, the Sun look dim with Age, and Nature ſink in Years; but thy Soul ſhall ſtill remain unhurt amidſt the War of Elements, the Wreck of Matter, and the Cruſh of Worlds.

Hear then, thou Son of Immortality, and let the Inſtructions of Wiſdom ſink deep into thy Heart.

Look to the Regions thou muſt ſhortly enter; contemplate the World in which thou muſt reſide for ever.

Give Attention to my Words, and learn the Value of thy deathleſs Soul.

Tho' the Mountains ſhall depart, and the Hills be removed from the Places where they now ſtand, tho' the World ſhall be conſum'd, and the Ocean roll in flaming Billows; yet thy Soul ſhall remain the ſame.

Though the Lights of Heaven ſhall illumine the Earth no more, the Stars drop from the Skies, and the Moon be changed into Blood; yet thy Soul ſhall not be deſtroyed.

Yea even though the great Globe itſelf, with all its numerous Inhabitants, ſhall be diſſolved, yet thy Soul ſhall outlive the Ruins thereof.

The Heavens alſo ſhall melt away with fervent Heat, and Nature periſh in the Blaze of Deſtruction, Time ſhall expire, and Years ſhall roll no more; but thy Soul ſhall ſurvive theſe Scenes, and endure when Ages ſhall have an End.

Conſider

Conſider, oh Man! thy Soul is a Spark of Divinity, and her Exiſtence cannot be circumſcrib'd by the Boundaries of mortal Life.

Thy Animal Frame muſt return to Duſt, and the Citadel of thy Heart will ſurrender to Death; but thy Soul ſhall ſurvive the Attacks of Diſorder, the Diſſolution of the Body, and the Funeral of Corruption.

For, be it known unto thee, ſhe bids Defiance to Death's ſharpeſt Arrows, ſmiles at the Gloom and Horror of a Grave, and riſes above the Tombs to her Native Skies.

She claims her Extraction from the great Eternal, and acknowledges no other Parent than the Father of Spirits.

The Pomps and Riches, and Honours and Pleaſures, the Vanities, Enjoyments, Fruitions and Poſſeſſions of this tranſient Life, are far beneath the Dignity of her Nature.

Feed her not, therefore, with Trifles, nor ſell her to gain a World.

Make no Covenant with Death, nor contract with Deſtruction.

Deſpiſe Enjoyments that are not laſting, nor ſatisfy thyſelf with Pleaſures that periſh and decay.

Gratify not thy Paſſions at the Expence of thy future Peace, nor indulge thoſe Appetites which will puſh thee on to Ruin.

Let Reaſon determine the Meaſures of thy Life, and let thy Actions be weigh'd in the Scales of Judgment.

Conſider the World thou art travelling in, and conſider the World thou art travelling to, and conſtantly carry about with thee ſuch Thoughts as theſe——— "I am mortal——I muſt ſhortly die——— "I am immortal——I muſt live for "ever——My Body muſt return to "Duſt, but my Spirit to God who gave "it——My Duſt alſo ſhall ariſe, and "my Soul be reunited to my Body——— "Oh! may I awake from the Slumber of "Death in the Likeneſs of my heavenly "Father."

Conſider, oh! Mortal, the Day is fixed, tho' unknown to thee, when the Great Eternal, in the Perſon of his Son, ſhall come riding on the Clouds, to judge the Inhabitants of the Earth, when the dread Trumpet ſhall ſhake the Skies, and the wide Circuit of Creation ſhall totter; when

Tombs

Tombs and Vaults, and every little Hillock of Mortality ſhall releaſe their Priſoners, Winds tear up Mountains, and Rocks fall at their Fury———Princes and Nobles ſhall be ſtript of their Pomp, *Cæſars* and *Alexanders* ſhall ſtand unnotic'd, Diſtinctions ſhall here ceaſe, and Virtue only be looked upon with Approbation.

Think then, oh Man, what thy Lot ſhall be in this deciſive Day, when thou ſhalt be weigh'd in the Balances of Equity, and receive the Remuneration of thy Works.

Frequently ponder over in thine own Mind the Solemnity of this approaching Day, when the Angels of thy Father ſhall aſſemble together, the vaſt Concourſe of intellectual Nature, when by the Command of the King of Kings, they ſhall ſet the great Globe on Fire, and pull down the Univerſe; Storms and Deſtruction ſhall diſplay their Terror, and the Armament of Heaven diſcharge its Thunder, while the huge Ball itſelf ſhall groan and expire, and the Pride of Kingdoms, Nations and Empires be reduced unto Aſhes.

PART I

Considerations on the different Periods of human Life.

The State of Infants.

On Youth; the Follies and Temptations to which it is exposed.

PART II.

Considerations on the different Periods of human Life.

The State of Infants.

On Youth; the Follies and Temptations to which it is exposed.

PART I

Considerations on the Life and Periods of human Life.

The Stage of Infancy.

On Youth; the Follies and Temptations to which he is exposed.

PART II.

Considerations on the different Periods of human Life.

The State of Infants.

On Youth; the Follies and Temptations to which it is expoſed.

SECT. I.

BIRTH is the Epilogue of Life, the Bud of Being, and the Dawn of Exiſtence; it introduces us into Time, and brings us on the Stage of Action.

For ſome Time we continue in the World without being engaged in any of its Scenes, and when we arrive to a Capacity of judging the Difference of Things, we then commence Actors on the buſy Theatre.

Our Infancy paſſeth off without our Perception, and our youthful Days are generally ſpent without any Benefit to ourſelves, or Advantage to others. Our Thoughts are vain, and our Actions immature and fooliſh.

Yet this Period of Life is ſoon paſs'd over, and vaniſhes as the Clouds before the Sun.

When we arrive to Manhood, we too often act as Children, and behave like thoſe who are void of Wiſdom.

In Schemes, and Purſuits, and Pleaſures, we conſume the Time, and with fruitleſs Labour frequently compleat the Strength and Bloom of Life.

Age ſeizes us earlier than our Thoughts ſuggeſted, and Pains, Diſorders, and Infirmities wear out the remaing Part of our Days.

Thus Life itſelf, in all its Stages, is but a ſhort Journey to Eternity, it paſſeth away like a Shadow, and is no more.

In the Midſt of Life we are in Death, and continually obnoxious to the fatal Stroke, the preſent Moment is all we can claim, Futurity appertaineth not unto Mortals.

As

As the Bubble diſappears, and is broken by a Breath, ſo Life goeth out and expires.

Hear, then oh Man, and give Ear to Inſtruction; learn thou the Arithmetic of Heaven, and hear the Sapience of the Skies———Implore the Almighty to accept thy Vows, and teach thee the Art of ſo numbering thy Days, that thou may'ſt apply thy Heart unto Wiſdom.

SECT.

SECT. II.

HAppy is the Infant, who, void of Care, and unacquainted with the Misfortunes of others, paſſes over the firſt Part of Being.

It beholds the Light, and fixes its Eyes with Attention; it ſmiles with Approbation on thoſe that pleaſe it, and frowns and cries when injur'd or affronted.

Yet ſtill it knows not what Miſery, means, or conceives the Idea of Diſtreſs and Infelicity.

It is fed with Care, and ſupplied with all the Neceſſaries of Life; it is dormant while others are drinking the Cup of waking Sorrows and riſing Evils.

If seized by any of the Retinue of Death, if Disorders and Pains lay hold upon it, it makes an easy Transition from the Cradle to the Coffin.

Guilt and Remorse harbour not in its Breast, and the Horrors of a Grave cause no Trepidation.

Thrice happy Babe, who just makes its Appearance on Life's mortal Stage, and then returns to its native Skies.

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SECT. III.

HEAR, oh young Man! and give Heed to the Words of my Mouth; deſpiſe not my Inſtructions, nor turn away with Scorn.

Boaſt not in thy Youth, nor fancy thyſelf ſecure from Death.

Walk into his Territories, and behold the Monuments erected to his Memory; acquaint thyſelf with his Fame, and naturalize thyſelf among his Subjects.

Rem mber thy Creator in the Dawn of Life, before the Day is overcaſt with Darkneſs, and thy Sun hideth itſelf in the Clouds.

Carefully avoid the Follies of othe s, and let not Vice rule over thy Heart, ſo ſhall Virtue eſtabliſh its Empire in thy Breaſt, and her Dominion ſhall be fix'd for ever.

Amuſe not thyſelf with Toys and Trifles, nor give Room for others to laugh at thy Folly.

Shun the Temptations that may offer themſelves unto thee, and ſo ſhall thy Life be long and happy.

PART III.

On MANHOOD.

The wiſe Employment of Time the only Method to make Life happy.

SECT. I.

CONſider, oh Man! when thou art arriv'd to Maturity, the remaining Part of thy Journey will ſoon be finiſhed.

The Scene of Life is half over, and the Meaſure of thy Days fills up apace.

Thou art ſtepping down the funeral Vault, and gradually advancing to the Borders of the Grave.

Think then with thyſelf what thou haſt to do; conſider the Time allotted for thy Work, and the Conſequences that may attend Delay.

The

The Sun of thy Life has paſſed the Meridian Line, and the Night is viſibly advancing upon thee.

Be therefore up and doing; gird up thy Loins, and begin the Work that lies before thee.

Shake off the Follies of thy Youth, if there are any remaining, and act up to the Dignity of the *Man*.

Apply thyſelf, with Induſtry, to thy Calling, and be diligent in the Diſcharge of thy Buſineſs.

Act with Integrity in all thy Dealings, nor blot thy Life with the Reproach of Injuſtice.

Deſpond not when Occurrences may look on the gloomy Side, conſider the Scenes may unexpectedly brighten, and the Clouds move off, by the Hand of Providence.

Undertake nothing that thou cannot implore the Deity to ſucceed, nor engage in Schemes that are only poſſible.

But

But admidſt all thy Negociations for Time, let not Eternity be left out of thy Accounts.

Lay up thy Treaſure in the Bank of Heaven, and procure an Intereſt at the *Empyrean* Courts.

Let thy Recreations be few and innocent, debaſe not thyſelf in the Purſuit of ſenſual Pleaſures, nor make thyſelf on a Level with the Beaſts that periſh.

Avoid the Embraces of the Harlot, nor defile thyſelf with a Proſtitute,

For her Houſe inclineth unto Death, and her Paths lead unto Deſtruction.

SECT.

SECT. II.

DROWN not Senſes in Wine; nor intoxicate thyſelf with the Juice of the Grape.

It will make thee unfit for the Buſineſs of Life, and bring on Diſorders, and Pains and Death.

Squander not thy Money away at a Gaming-Table, nor hazard thy Fortune on a Card.

If Providence hath bleſsed thee with more than ſufficient, relieve the Wants of the Indigent and Diſtreſs'd.

Let Beneficence take off the Superfluities of Fortune, and Charity expend what thou wanteſt not thyſelf.

By this Means thou ſhall obtain the Favour of the Moſt High; and while the Memories of the Luxurious, the Prodigal and Vicious ſhall expire with their Breath, thy Name ſhall be ſpoke of with Honour and Renown, and be had in Remembrance when thou art no more.

SECT.

SECT. III.

DREAM not of perfect Felicity in Life, no Man has yet found and thy Search after it will prove abortive.

Expect to meet with Thorns and Briars in the Track of Life, and therefore beat on thy Way with Fortitude and Courage.

Celibacy itſelf is not free from Cares, and he that is alone is not without Vexation.

Sorrows and Troubles are the Lot of Mortals, and the Cup of pure and unmixed Happineſs was never poured out unto Man.

Since Mortality has Burdens, thou muſt carry, take unto thyſelf a Partner in Life, who is poſſed of Virtue, Humility, and Good-nature, and ſhe ſhall help thee to ſuſtain the Load, and make thy Toils become a Pleaſure; in Proſperity ſhe ſhall add to thy Joy, in Adverſity comfort thee under thy Diſtreſs, and be unto thee a Friend, a Lover and a Wife.

PART IV.

Considerations on *Riches*, *Grandeur*, and *Ambition*.

SECT. I.

TRUST not in Wealth, for it abideth not; nor place thy Confidence in Gold.

PART IV.

Affluence is not durable, and Riches take unto themselves Wings and fly away. Consider therefore, after Riches which perish, and Treasures that abide for ever.

SECT. I.

TRUST not in Wealth, for it abideth not; nor place thy Confidence in Gold.

Affluence is not durable, and Riches take unto themſelves Wings and fly away.

Seek, therefore, after Riches which periſh not, and Treaſures that abide for ever.

In ſo doing, thou ſhalt be eſteemed truly wiſe, and be opulent even in Exigence and Neceſſity.

Think not that true Greatneſs conſiſts in Horſes, and Chariots, and Pomp of Attire, but in conquering thy Paſſions, and ſubduing thy Kingdom within thyſelf.

Greater then ſhalt thou be than the victorious *Pompey*, and of more Renown than the illuſtrious Warrior: Time and its Concerns ſhall ſink under thy Feet, and the World roll on in Silence.

SECT. II.

BE not ambitious for mortal Pomp, nor let thy Happineſs depend on the Breath of Fame.

Flatter not the Great to obtain their Favour, nor ſacrifice the Truth to purchaſe Nobility.

Soar not to the Regions of imaginary Grandeur, nor attempt to ſcale the Battlements of Heaven.

Move in the Sphere in which Providence has placed thee; ſeek not the Applauſe of the Crowd, the Veneration of Fools, or the Eſteem of wicked Men.

Let thy Ambition aſpire to the Skies, and there thy largeſt Wiſhes, Deſires, and Hopes, ſhall meet with Enjoyment that is permanent and laſting.

PART VI.

Reflections on *old Age*, on *Death* and the *Grave*.

SECT. I.

CONSIDER, oh thou whom Age boweth down, whoſe Life is near its Period!

Happy art thou if thy former Days have been ſpent in Piety and Devotion, that ſo thy Age beareth not the Follies of thy Youth.

But miſerable, oh Man! if thy Life has been one continued Courſe of Vice and Vanity; how wilt thou bear the Infirmities of thy Age?

The Proſpect of future Beings ſhall afford thee no Glimmering of Peace, and Horrors and Terrors ſhall diſtreſs thy Soul.

Thou ſhalt totter down the Deſcent of Life, and be buried in the Houſe of Darkneſs.

Whereas he that continueth in Well-doing ſhall be gathered as a Shock of ripened Corn mature for Glory; he ſhall leave the World without an anxious Sigh, and expire without a reluctant Groan.

SECT. II.

COME hither ye Sons of Men, behold the Fate that awaits you all.

Draw near and view the Lot of Kings, of Nobles and Princes; ſee Death extending his Empire around you, and every Thing that's mortal falling before him.

Lo! he holds out his Scepter to a dying World, and cruſhes the Sons of Time beneath his Feet.

Approach the Luxurious, Ambitious and Profane; draw near ye Gay and Youthful, and Jocund, and view the Face of the Tyrant, and tremble at his Looks.

Lo! his Bow is bent, and his Arrow is ready to take its Flight! Deſtruction attends

tends his Aim, and his Level is certain Death.

Take thy Walks, oh Son of Man, in his ſolitary Kingdom, his Deſart, and ſilent Empire.

Here thy Ambition and Pride ſhall be quell'd; here thy Pomp and Grandeur be loſt.

From this Proſpect learn to make a true Eſtimate of Life; here thou beholdeſt thine and the univerſal Lot of Men.

Lo! the Peaſant treadeth over the Aſhes of the Noble, and Princes are trampled upon by thoſe who were once their Servants.

Here Poverty and Riches ſhall ſhare the ſame Fate, and Honour and Contempt lie blended together.

Here the Glory of the Great and the Power of the High ceaſes; here Diſtinctions are unknown, and the Wiſe and Ignorant rot together: Aſhes to Aſhes is the Fate of Mortals, and Duſt to Duſt the final Lot of the Sons of Corruption.

PART VI.

On *Immortality*, *Judgment*, and *Eternity*.

The CONCLUSION.

COME hither, oh Man, and take a Proſpect of the Land of Immortals: Behold Numbers of thy Fellow-Spirits, who have enter'd this awful Region, and are now appearing at the tremendous Bar.

See how they ſhiver! Lo! how they tremble!—Let the ideal View have this happy Influence upon thy Mind, to excite thee, without Delay, to make a Preparation for the ſolemn Trial.

This Court will admit of no Excuſes: Make thy Peace therefore with the Almighty, and then thou ſhalt ſtand unſhock'd at the Tribunal, and be crown'd with a Crown of Glory.

And

And when Time itſelf ſhall be no more, and the Syſtem of Nature ſhall periſh, thou ſhalt be bleſſed in the Kingdom of thy Father, and happy throughout the Ages of unbounded Eternity.

F I N I S.